The reality of magic and how to treat it

Shaykh Abdul Aziz Bin Baz رحمه الله

Translated by Abu Isa Abdus Salam and Shahbaz Ahmad Toor

Translator’s note:
All praise is to Allah, Exalted and high above all creation. By him we live, By him we shall die and to him we shall return. We testify that none has the right to be worshipped in truth except for Allah and that Muhammed is his slave and messenger, Peace and blessings be upon him, His family and companions and whoever follows him in goodness.

By the virtue of Allah, The exalted and high. With no power nor might from our ownselves we have translated the following speech from Shaykh Abdul Aziz Bin Baz رحمه الله regarding the established treatment for sihr (magic). I ask Allah to accept this from us and make it a means of forgiveness for us, I ask Allah to benefit the ummah with it and use it as a means to guide those who have strayed from the path of ahlus sunnah in this regard.

The reason for this translation was due to the fact we had noticed the large majority of those who follow our dawah live in the subcontinent, Mostly in areas where superstitions, Innovations and matters of shirk are widespread and rampant in every corner, Especially regarding what relates to sihr and treating it. We have seen many people are ignorant as to the correct means of treating sihr and therefore have put themselves in harms way and in many cases made their situations worse rather than better.

The following translation is an answer of Shaykh Bin Baz رحمه الله presented to questioner who asked regarding correct way to treat sihr. The original fatwa can be found on the shaykh’s website titled “حقيقة وقوع السحر و كيفية علاجه”. We have presented the Arabic text and below it you shall find the translation.

Arabic text:

الجواب: الحمد لله، وصلى الله وسلم على رسول الله، وعلى آله وأصحابه ومن اهتدى بهداه.
أما بعد: فلا شك أن السحر حق، وأنه يقع ويؤثر بإذن الله Y، كما قال I في حق السحرة: وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ [البقرة:102] يعني: الملكين: حَتَّى يَقُولا إِنَّمَا نَحْنُ فِتْنَةٌ فَلا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ [البقرة:102]، فالسحر له تأثير ولكنه بإذن الله الكوني سبحانه وتعالى، إذ ما في الوجود شيء إلا بقضاء الله وقدره سبحانه وتعالى، ولكن هذا السحر له علاج وله دواء، وقد وقع على النبي ﷺ فخلصه الله منه وأنجاه الله من شره، ووجدوا ما فعله الساحر فأخذ وأتلف، فأبرأ الله نبيه من ذلك عليه الصلاة والسلام، وهكذا إذا وجد ما فعله الساحر من تعقيد خيوط أو ربط مسامير بعضها ببعض أو غير ذلك فإن ذلك يتلف؛ لأن السحرة من شأنهم أن ينفثون في العقد ويضربون عليها وينفثون فيها لمقاصدهم الخبيثة، فقد يتم ما أرادوا بإذن الله وقد يبطل، فربنا على كل شيء قدير سبحانه وتعالى.
وتارة يعالج السحر بالقراءة، سواءً قرأ المسحور نفسه إذا كان عقله معه سليم أو قرأ غيره عليه، فينفث عليه في صدره أو في أي عضو من أعضائه، ويقرأ عليه بالفاتحة، وآية الكرسي، وقل هو الله أحد، والمعوذتين، وآية السحر المعروفة من سورة الأعراف وسورة يونس وسورة طه، ومن سورة الأعراف قوله جل وعلا: وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۝ فَغُلِبُوا هُنَالِكَ وَانقَلَبُوا صَاغِرِينَ [الأعراف:117-119]، ومن سورة يونس قوله سبحانه: وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ۝ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ۝ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ۝ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ [يونس:79-82]، ومن سورة طه قوله سبحانه: قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى

﴿ قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿ قُلْنَا لا تَخَفْ إِنَّكَ أَنْتَ الأَعْلَى ﴿ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى [طه:65-69]، ويقرأ أيضاً سورة الكافرون قل يا أيها الكافرون إلى آخرها، وسورة قل هو الله أحد، وقل أعوذ برب الفلق، وقل أعوذ برب الناس، والأولى أن يكرر سورة قل هو الله أحد والمعوذتين ثلاث مرات، ثم يدعو له بالشفاء: اللهم رب الناس أذهب البأس واشف أنت الشافي لا شفاء إلا شفاؤك شفاءً لا يغادر سقماً، ويكرر هذا ثلاثاً: رب الناس أذهب البأس واشف أنت الشافي لا شفاء إلا شفاؤك شفاءً لا يغادر سقماً، يعني: مرضاً، وهكذا يرقيه بقوله: باسم الله أرقيك، من كل شيء يؤذيك، ومن شر كل نفس أو عين حاسد الله يشفيك باسم الله أرقيك ويكررها ثلاثاً ويدعو له بالشفاء والعافية، وإن قال في رقيته: أعيذك بكلمات الله التامات من شر ما خلق وكررها ثلاثاً فحسن، كل هذا من الدواء المفيد، وإن قرأ هذه الآيات والدعاء في ماء ثم شرب منه المسحور واغتسل بباقيه وتروش به كان هذا أيضاً من أسباب الشفاء والعافية، وإن جعل في الماء سبع ورقات من السدر الأخضر دقها وجعلها في الماء كان هذا أيضاً من أسباب الشفاء، وقد جرب هذا كثيراً ونفع الله به، قد فعلناه مع كثير من الناس فنفعهم الله بذلك، فهذا دواء مفيد ونافع للمسحورين، وهكذا ينفع هذا الدواء لمن حبس عن زوجته؛ لأن بعض الناس قد يحبس عن زوجته لأسباب ولا يستطيع جماعها، فإذا أتى بهذه الآيات وهذا الدعاء فإن قرأه على نفسه أو قرأه عليه غيره أو قرأه في ماء ثم شرب منه واغتسل بالباقي، أو جعل عليه ورقة سدر سبعاً فقرأ فيه ما تقدم ثم اغتسل به كل هذا نافع بإذن الله للمسحور وللمحبوس عن زوجته، والشفاء بيد الله سبحانه وتعالى، إنما هي أسباب والله الموفق سبحانه وتعالى وكل شيء بيده ، وما أنزل داءً إلا جعل له]جل وعلا، الدواء والداء هو كله بقضائه وقدره شفاءً فضلاً منه سبحانه وتعالى، لكن علمه من علمه وجهله من جهله. والله الموفق.

المقدم: بارك الله فيكم وجزاكم الله خيرا!

Translation:
All praise is for Allah and peace and blessings upon his messenger and upon his family and companions and whoever follows his guidance.

As for what precedes then there is no doubt that magic is a reality. And it occurs and has an effect with Allah's permission

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
"But they do not teach anyone"

Surah Baqarah ayah 102.

Meaning the two angels

حَتَّى يَقُولا إِنَّمَا نَحْنُ فِتْنَةٌ فَلا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

Until they say, "We are a trial, so do not disbelieve [by practicing magic]." And they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allāh.
Surah baqarah ayah 102.

So sihr has an effect however it is with Allah's universal decree, Therefore there isn't anything in existence anything except that it's under the judgment and decree of Allah. However, this sihr has a treatment and cure. It certainly afflicted the Prophet ﷺ so Allah purified him from it and saved him from its evil. And they found what the magician did, Took it and destroyed it, So Allah absolved his prophet ﷺ from that.

And similarly, if what the magician has done from knotting threads and fastening nails together or other than that is found it's destroyed.

Because from the practices of the magicians is blowing in knots and striking them whilst intending something despicable. And of course, what they intend is carried out by Allah’s permission or nullified for our Rabb is powerful over all things, Glorified and exalted is he.

And sometimes the magic is treated with reciting the Quran. Whether the afflicted person reads himself if he still has a sound mind or someone else reads upon him. Then blows on his chest or any part from his body.

Surah al Fatiha and Ayatul kursi, Surah al Ikhlas and Falaq and Nas are read upon him, The known Ayat of sihr from Surah araaf, Surah yunus and Surah Taha.

And from Surah Al Araf:

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا
يَعْمَلُونَ ۝ فَغُلِبُوا هُنَالِكَ وَانقَلَبُوا صَاغِرِينَ

And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying. So the truth was established, and abolished was what they were doing. And they [i.e., Pharaoh and his people] were overcome right there and became debased.

117-119

And from Surah Yunus:

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ۝ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا
أَنْتُمْ مُلْقُونَ ۝ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لا يُصْلِحُ
] عَمَلَ الْمُفْسِدِينَ ۝ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

79-82

And Pharaoh said, "Bring to me every learned magician." So when the magicians came, Moses said to them, "Throw down whatever you will throw." And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allāh will expose its worthlessness.

Indeed, Allāh does not amend the work of corrupters. And Allāh will establish the truth by His words, even if the criminals dislike it." Surah Yunus 79-82

And from surah Taha:

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ۝ قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ۝ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ۝ قُلْنَا لا تَخَفْ إِنَّكَ أَنْتَ الأَعْلَى ۝ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى

They said, "O Moses, either you throw or we will be the first to throw." He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes]. And he sensed within himself apprehension. We [Allāh] said, "Fear not. Indeed, it is you who will be superior. And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."
Surah Taha 65-69

And he also recites Surah kafiroon to the end. Surah Al ikhlas, Surah falaq and Surah nas and it's good to repeat surah ikhlas, Falaq and Nas three times. Then he makes dua for his healing.

اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَاسَ، اشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

"O Allah, Lord of mankind, remove the harm and heal, for You are the Healer. There is no healing except Your healing, a healing that leaves no illness behind."

[Sahih al-Bukhari: 5743]

meaning no disease remains. Similarly, recite:

بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ .

"In the name of Allah, I perform ruqya for you, from everything that harms you, and from the evil of every envious soul or eye. May Allah heal you. In the name of Allah, I perform ruqya for you."

[Sahih Muslim 2186]

Repeat this three times and pray for his healing and well-being.

If he says in his ruqya:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

"I seek refuge in the perfect words of Allah from the evil of what He has created,"

[Sahih Muslim: 2708]

and repeats it three times, this is also good.

All of that is from the beneficial treatment, And if he recites these ayat and supplications over water then drinks from it, Washes with the remainder of it and sprinkles it on himself. Then that is also from the means of healing and well being.

Similarly, if he crushes seven Green sidr leaves and places them in the water this likewise is from the means of healing.

This indeed has been practiced many times and Allah has benefited others by means of it, We Infact did this with many people and Allah aided them, So this is a beneficial cure for those afflicted with sihr. And similarly, this treatment benefits the one who is prevented from his

wife. Some people are prevented from their wives due to causes and not able to have intercourse with them.

If these Ayaat and supplications are recited, whether one recites them for oneself, someone else recites them for the person, or they are recited over water which is then drunk and the remainder used for bathing, or if seven sidr (lote tree) leaves are used (IE crushing the leaves and mixing them with water), the Ayaat mentioned earlier are recited over them, and then the person bathes with this water, all of this is beneficial, in sha Allah, for those affected by magic or prevented from being with their wives. Healing is in the hands of Allah, the Almighty. These are merely means, and Allah is Al-muwaffiq (the one who grants tawfeeq), the Exalted. Everything happens by His will, both the cure and the ailment are decreed by Him.

Allah has not sent down any disease without also providing its cure, as a favor from Him, the Exalted. However, some may know it while others remain ignorant. And Allah is Al-muwaffiq

End of translation.